ignorance; to see the totality alone and ignore the parts is also a knowledge and at the same time an ignorance, for a part may be greater than the whole because it belongs to the transcendence; to see the essence alone because it takes us back straight towards the transcendence and negate the totality and the parts is a penultimate knowledge, but here too there is a capital ignorance. A whole knowledge must be there and the reason must become plastic enough to look at all sides, all aspects and seek through them for that in which they are one.

Thus too, if we see only the aspect of self, we may concentrate on its static silence and miss the dynamic truth of the Infinite; if we see only the Ishwara, we may seize the dynamic truth but miss the eternal status and the infinite silence, become aware of only dynamic being, dynamic consciousness, dynamic delight of being, but miss the pure existence, pure consciousness, pure bliss of being.

If we concentrate on Purusha-Prakriti alone, we may see only the dichotomy of Soul and Nature, Spirit and Matter, and miss their unity. In consider-ing the action of the Infinite we have to avoid the error of the disciple who thought of

himself as the
Brahman, refused to obey the warning of
the
elephant-driver to budge from the
narrow path and
was taken up by the elephant's trunk and
removed
out of the way; "You are no doubt the
Brahman" said
the master to his bewildered disciple,
"but why did
you not obey the driver Brahman and get
out of the
path of the elephant Brahman?" We must
not